

# HIDDEN THINGS

Revealed and brought to Light:

O R,

## Plain and Honest Dealing

W I T H

WILL. LAMBOLL & JOHN BUY,

O F

READING in the County of BERKS,

In some Material

Queries Proposed to them to be Answered, &c.

W I T H

The Rest of those that were instrumental (in too large a degree) of the former or first Separation wrought among Friends here in this Town, and who are found still as instrumental for the upholding and continuance of the same, by their not returning with other Friends to the ancient publick Meeting-house, the Doors thereof having been opened ever since the 10th of the 9th Month, 1693. which is now about 9 Months since, for all Friends to meet together therein, as a peaceable Christian Society ought to do, in the true Love, Fear and Worship of Almighty God, that so there might be no longer two divided publick Meetings held and kept up in this Town, both to the great reproach of Truth, and stumbling of many of the Tender Inquirers after it.

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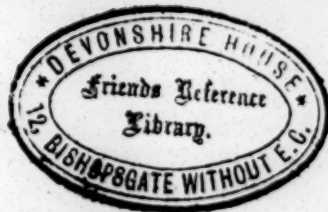
James iij. xiv, xv, xvi, xvij. *But if ye have bitter Envyings and Strife in your Hearts, glory not, and lie not against the Truth, &c.*

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LONDON: Printed in the Year, 1694.

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# To the READER



Friendly Reader,

**I**T was a true observation of wise King Solomon in his time, Prov. 13 10. That only by Pride (especially that which is spiritual) cometh Contention; and Chap. 26. 24, 25. And that he that hateth, dissembleth with his Lips, and layeth up deceit within him; when he speaketh fair believe him not, for there are seven Abominations in his Heart, &c.

Is it not high time now, therefore (after so long silence and forbearance) to deal plainly with, and testify against all Deceit and Dissimulation, where-ever or in whomsoever the same is found? And, Reader, as thou wilt find plain down-right Dealing in these following needful and material Queries, so please also to observe how widely inconsistent William Lamboll and John Buy's present Practices are to their former Pretences; and of all the rest (for the most part) that act with them: Are they not Implicitly led to do as they do, and say as they say, and not to see nor act by their own Sense, Reason nor Understanding, either as Men or Christians, as especially in this of keeping up a separate and distinct Meeting from other Friends, &c. and so in many other things too large here to mention) as also how contrary to the blessed Truth they profess, which admits of no such Confusion, Contradiction or Dissimulation, under what specious Pretences, Reasons or Excuses whatsoever, as they have been and are still found engaged in? And, Reader, thou mayest perceive to Demonstration, if not too much swayed by Interest, or blinded through personal Affection, or engaged to join with Parties more than Truth, what confusion and contradiction these Men have brought upon themselves, as by the aforecited Queries; so with other their Deeds and Designs contrary to the simplicity of Truth, which they in their own human Wisdom have been and are acted in; which may be in time farther manifested and brought to Light, and that for the Truths sake, and also for the sakes of those poor simple People that have been too long beguiled and misled by them, and others like themselves, whom nothing less will please than to be Lords and Masters, &c. There will, I say, be a necessity, as kinted, of a farther Discovery, and more plain dealing with W. L. and J. B. than hitherto has been; unless they truly and sincerely repent of these and other the like Evils they stand guilty of before the great God, as with respect to their uncharitable and unchristian Dealings, hurtful and evil Methods, with and towards Friends, and for the future approve themselves as Men of Peace, by unfeigned Humility, which I pray heartily the Lord may grant and incline their Hearts unto, which is the worst I wish to anyone of them, who am a Lover of the Truth, and of all the true and upright-hearted; but as I have done, so hope I ever shall, stand a Witness for God against all Lies, Falshood, Oppression and Deceit.

A. Bonifield.



## Hidden Things Revealed, &c

*Query I.* **W** Herefore, and to what end and purpose was *J. Buy* and my self appointed by your Meeting, and the general consent of Friends (now several Years ago) to go to *T. C.*'s Meeting, I say, and that by the Order and in the Name of the aforesaid Meeting, to offer unto them in the Audience of the whole Assembly (as accordingly we did on the 3<sup>rd</sup> of the 5<sup>th</sup> Month, 1687. and that on the first day of the Week) all their Monies (of the Living) that they were out upon the Meeting-house, proportionable for the time behind and unexpired of the Lease, as may be seen (by such as desire it); yea, the very same Paper that we read among them as forecited and written with *John Buy*'s own Hand, and all this in order for the getting of the Meeting-house-doors opened again, to the end we might go in and meet in the aforesaid Meeting-house, &c. And, therefore, doth it not look (and that at best) but like pretence only, but not in Sincerity at all, to so much pretend for, but not at all intend, for either going in or meeting with Friends there, seeing now they refuse and will not tho' the Doors are opened, and that voluntarily and free, without either Mony, Purchase, Condition or Bargain in the least?

*Query II.* Whether it was at all or in any wise according to Truth, or the gravity and solidity of it, or not rather on the other hand as apparent Fallacy and Dissimulation in *J. B.* when we were just ready to leave the Court or our Meeting from before the Meeting-house-doors, and to take our farewell of it in respect to our meeting any longer there (where we had been held too long by the resolute Wills and politick Industry of *W. Lamboll* and himself) for *J. B.* I say, to so call the People, both Friends and others, to witness or take notice, that altho' we did then, or at that time, remove our Meeting and go away from that Place, yet that as soon as those Doors (meaning the Meeting-house-doors) were opened again, that we should or did intend to return thither again, and to claim our Rights and Propertiestherein; which Rights, &c. was to go in and meet in the said House (and if this were not the Rights you intended, pray modestly answer what others); & was not this spoken in the Hearing and Audience of *George Whitehead* and *James Sparks*, who with several others were



were concerned in the removing the said Meeting from the Court, or from before the Meeting-house-doors, and that had, with other Friends, the hearing of our grievous Dissentions, publick Jumbles and Discord about it; that yet now, nevertheless, when rather intreated (so would come in a christian and peaceable Spirit) than in any ways hindered, that neither he, they nor others he seemed to personate and speak in the behalf of, will notwithstanding return, go in nor meet with Friends there (tho happily some that heard him might be ready to look at it, expecting his performance of it, especially under such solemn Circumstances) as express'd (if but to prove himself a Man of Truth and of his Words.

*Query III.* And to what end and purpose was *Andrew Hall*, *John Bay* and *Daniel Bullock* appointed, and that by the Order and Agreement of the Monthly Meeting, to go to *Thomas Curtice*, *R. P. &c.* and to desire of them, in the Name and on the Behalf of the said Meeting, either to open the Meeting house Doors voluntarily and freely for Friends to go in and meet together in the said Meeting-house; or if they refuse it, then for to offer them all their Mony that they were out upon the said House, both of the Living and of the Dead. Seeing that now the Doors are open'd for all to come that will, that they do yet still, notwithstanding, refuse, neither do nor will return, come in nor meet with Friends there, though no Mony desired for either the Living or Dead, neither in whole or in part, or any thing so much as like Purchase, Condition or Bargain in the least?

*Query IV.* To what End and Purpose was our so many Meetings, Considerations and Consultations relating to the Way and Method, what to do, and how to advise in the Case relating to the getting of the Doors open'd again, in order for our going in and meeting in the House, our Address to and Solicitation of an eminent Friend, to use his utmost Endeavours and intreat on our behalf with the K ——— as also with the C ——— of the same time by the means of a Friend that was his Bailly, together likewise through the making use of one as our Counsel in it, that was likely to marry his Daughter? O what Turmoilings, proposing of Ways and casting of Thoughts were there amongst us, too many to recite as well as troublesome to repeat for our obtaining a Way and Means how to get the Meeting house Doors opened again, in order for our going in and keeping our Meeting there, as before, (*viz.*) in the said House; and yet how they are open'd both voluntary and free, and that without Mony, Charge, Counsel's Fees, Interest with any, or Influence upon any in order to obtain it, that you will not yet, notwithstanding return, go in nor meet with Friends there (*viz.*) in the aforesaid Meeting-house, though as cited, they are now opened voluntarily and free, &c.

*Query V.* And to what End and Purpose did we likewise so earnestly call for and desire the Advice, Help and Assistance of the Friends of the Meeting for Sufferings, in order for the getting open of the said Meeting-house Doors, seeing

seeing that now they are opened, you will not go in, neither lay Claim of Right, nor take possession of Property there? And is not this contrary to the Intent or End of the aforesaid Advice and our desiring it; for did they not only advise us to get them (*viz.* the Doors) open, but also when open'd to continue them so, by keeping Possession, &c. And was not my self and *William Spikeman* appointed by our Meeting (and that in pursuance to their aforesaid Direction) to open them, and the which accordingly was done by us, and 2 several peaceable Meetings also held and kept in it, and therefore why will you not go in now, nor meet in it, they being opened to receive you *gratis*, seeing you sought and so eagerly pursued their opening before both by Money and Interest; or was it well done, or Wrong or Right in the said Friends to advise us for their opening, or int us to prosecute what they advised relating thereunto, or for us so to go in and hold two several Meetings therein, after opened? Pray answer and be plain in these things, for they are Matters of great weight and moment.

*Query VI.* And to what End and Purpose did you agree and appoint, as farther advised thereunto by the aforesaid, the opening of the Doors the second Time, after their first opening, as cited, and shutting up again, and *William Lambol* appointed by the said Meeting to see it done or effected, or he to be so far concerned as to bespeak an Iron Instrument to open them withal, if when they were, as now they are, opened, you will not, and others must not go in and meet with Friends there; or, if any do, to be so judged and sentenc'd for it? And were it not far better and more Christian-like, in you to go in and meet there, &c. now the Doors are open'd, the thing so much sought, endeavour'd after, desir'd and called for before, and that then as the main or principal Matter, &c. whatever new ones you have added since their voluntary opening of them, seeing that it may be with Freedom and Acceptance so as cited in Peace and the Spirit of forbearance than by any of the aforesaid Ways or Methods of the Use of Instruments, Violence or Force; and if yet, you will not (after so many Labours and Endeavours of your selves in Appearance and others for it) for how can it be thought by any that are impartial or in their right Sences, but that the contrary proceeds from your hard-heartedness, a Spirit of Bitterness and Revenge, &c. Whatever your Coverings and Pretences may be, and *W. L.* of all men, one would think, might have so much respect for Friends of *London*, &c. (so over-much venerated by him formerly) to be as ready to do as to say, for in this case how can he possible but remember what ye aforesaid positively enjoyn'd him in their said Letter of Advice, and that as the Person most capable and concern'd to do it, as he stood in the condition of a Trustee for Friends on that behalf; for, say they, in the fore-cited, *We cannot see how William Lamboll can be clear without using his utmost Endeavour for Friends Relief in this Case:* Which Case and Relief was his getting open the Doors, in order for their Repossessing, Holding and Enjoying of their Rights and Properties therein, *viz.*  
in

in the House. But have we not reason to think, that as too good cause for it, That as formerly, in reality, so still he rather discountenances than encourages Friends Meeting together, seeing now the doors are opened, and that without (as suppos'd) either Endeavour or Desire of his Assent or Approbation of what has been the Christian Care and Labours of others in order thereunto, that he yet, nevertheless now they will not come thither, go in nor yet appear there, to either maintain or possess others with their Rites, or to take, demand, make use of or possess their own.

*Query VII.* And to what end and purpose was our standing and remaining at the Meeting-house Doors, and keeping and continuing our Meeting so long in the Court but as pretended in Witness and Testimony against them that were the cause of their shutting up? And hath it not been preach'd publicly there, and that as point of Faith and Duty too, to be both believed and received, viz. *That we ought and were to stay and continue there, and keep our Meetings in the Court, or at the Meeting-house Doors until they were opened again?* And therefore were we indeed to go in or not, when or if they had opened them then, seeing you will not, and others in your Sense ought not to do it now? And as it may be observed how fabulous (though connived at) such Preaching was, yet the event of the matter proved it, as it is stated; so also to be noted, that all these were but Words and mere Pretences in them, but neither Truth nor Reality, seeing that now they are opened, and that through the Labours and hearty Endeavours of Friends on so many hands both of the City and Country, and my self and others in Print, that you will not yet neither go in your selves nor meet with Friends that do but on the contrary as much as in you lies to both Discountenance, Discourage and beget a Scruple in the Minds of those that are willing and inclinable to it? All which seemeth to me both inconsistent with Truth and sound Reason.

*Query VIII.* And to what end and purpose had ye such farther Advice again from the said Friends, &c. to try what might be farther done in it, by making use of and interest with the Magistrates of the Town in order for the getting of the said house recorded by them for or as your publick Meeting-house, accordingly as required by Authority for recording of publick Meeting-houses in the former Reign, and thereby to engage them to be to your Assistance in the getting and obtaining the said House, and keeping Possession of it; and that in order for to keep, hold and continue your Meetings therein, seeing that now they are opened, and that without these Helps, Recordings or making use of such Men to your Assistance, you do yet, nevertheless refuse, deny and will not go in nor meet with Friends there, &c. I say to what End therefore were all the Labours, Troubles and Turmoils of our selves and others, both on the one hand and the other for their opening, seeing that now the thing design'd and intended by the truly honest and plain-hearted, viz. for the Doors to be opened again &c. is done, and you may go in if that you will or please, that now the case is so much alter'd from what



what it was formerly, the Cry being *Open the Doors, open the Doors, &c.* that now open'd, the Benefit and End of their Opening is declined and deserted by you, and to the view of Reason it appears that you are rather offended than pleased with their opening, which naturally occasions me to add another Branch to this Eighth Query; which is, *viz.* How came it to pass that you were in so great an Error before in all the aforesaid Endeavours concerning their opening? for it seems as if you were, that now their such need of so hasty a Retract; and may I not say, and that in Truth too, *O what Childhood, Confusion and Contradiction is here, for if it was Christian and well done of us formerly to ask Counsel and advice, and to prosecute the same, and that so far as to go in and meet in the said Meeting house, when obtained, as in a manner by the way of Violence and Force, how can it be wrong, amiss and unlawful now to go in and meet there, now they are open'd to us freely in a better way and after a more Christian manner than by or with the Force or Strength of our own Hand?*

Query IX. And to what end and purpose did we seem to so seek, countenance and encourage our Friend *Robert Hutton* of *New England*, who did so earnestly endeavour, on our behalf, the opening of the Doors, and to use his utmost Power and Interest with *T. C. &c.* in order thereunto, and with the Six Friends of this Town, concerned in the like Endeavours for some better Accommodation in order to Peace and Reconciliation, &c. and meeting all together again in the ancient Meeting-house, and in the Spirit of Forbearance and Love one towards another, as in the beginning and passing by and forgiving Offences and Unkindnesses past, and to be found in inoffensiveness for the time to come, by which at Two several Meetings, at *Robert Paynes* senior, matters were brought to so good and hopeful an Issue, that if not unhappily obstructed by *J. C.* might have been to all our Good's, to Truth's Advantage; and whipping away the Reproach that through such unchristian unwariness had been brought upon it and *William Lamboll*, and *John Buy*, &c. did likewise promise (ere we would prosecute the matter any farther) That if *T. C. &c.* would sign the said Agreement, that then they would sign it also; but to what purpose was all these Endeavours, as before cited, with many more of divers kinds; seeing that now they have opened them freely, &c. that you will not, nevertheless, return, come in and meet with Friends there?

Query X. And was it not the Christian Labour and earnest Endeavour of *George Whitehead*, when here, as likewise the end of the Meeting of Conference at *A. H.* so to accommodate Matters that the Doors might be opened, and that we might all meet together again in the ancient Meeting-house in the Peace and Love of God, and as becomes a Christian Society, &c. as likewise approved of, That such that were so minded might not be counted of as bad or dark Spirits, &c. And was not this his aforesaid Endeavours, when here back'd with an Epistle of the like nature and tendence from *Gilford* the next day after he went from hence, and that with the highest Stile of Christian Obliga-

*Disunion; viz. If there be therefore any Consolation in Christ, if any Comfort of Peace, if any Fellowship of the Spirit, if any Bowels of Mercy, fulfil ye my Joy; That ye be like minded, &c. being of one accord and of one mind; let nothing be done through Strife nor vain Glory, but in lowliness of Mind; let each esteem others better than themselves; do all things without Murmuring and Disputing: And thus concluding, The Lamb must have the Victory and Reign.*

*Query XI.* And hath it not been your Work and earnest Endeavours, and that on all hands, ever since the Doors were open'd, to get & procure as many publick Friends from all parts as possibly you could, that in being with you to encourage and uphold this your continued Division and Separation, for doth not the Separation among us here lie now at your own Doors, seeing you do wilfully deny to come and meet with the rest of Friends, now the Doors are opened, and they hold their Meetings as formerly, in the ancient publick Meeting Place? Doth therefore, I say, the Separation, as to this branch or part of it lie now in them that meet in the ancient Meeting-house, or in you, that uphold, encourage and continue a Meeting in another apart, distinct and separate both from it and them, &c. And you also have been observed to have more Visitors since the Doors were open'd than happily in many Months, if not Years before: And did not *John Buy* acknowledge it for truth to a Friend of *Hendly*, and that the reason of it was to hold and continue the People with you (to use plain Words, in Division and Separation) because that so many deserted, left and went away from you daily? and doth not these things, with several of the like nature and tendence, found upon you, plainly declare you to be the very Womb of Strife, Authors of Discord and Mother of Division and Separation amongst us here in this Town and place?

*Query XII.* And were not you, *viz. W. L.* and *J. B.* the chief Instruments and occasion of the first Separation in our monthly Meetings, for Business, when together, and that long before that the Doors were fastned up, and which I am apt to think was none of the least occasions of it? for did not you divide, go away and separate from them, as the like by us since, &c. and that upon no other occasion than their altering of the Place of the Meeting, *viz.* from one Room to another, that is, from the upper Room, where it was formerly kept, to the Meeting-house Room below? And was not my self denied by *William Lamboll*, &c. and that many Years ago, at one of your monthly Meetings, to be a Member of the said Meeting, or to be in any capacity for to do or act as such, and that barely and alone because dissatisfied with, and could not be one with you in so wilful and resolute a Separation, looking upon the Provocation to be but small to excite to so great and unchristian an extream? And did not *John Buy* propose, at one of the said Meetings, for a Minute to be made in the monthly Book, That whatever I offered, or had to say, no body should speak to me, or take notice of it, or give me any answer, saying; *That if they could not bind or tye my Tongue that they would their own?* therefore to what degree of Pride are these Men arriv'd, that have so much cried out against Persecution, and imposing on others that are now for Binding or Ty-



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Obligation, viz. *If there be therefore any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels of Mercy, fulfil ye my Joy; That you be like-minded, &c. being of one accord and of one mind; let nothing be done through Strife nor vain Glory, but in lowliness of Mind; let each esteem others better than themselves; do all things without Murmuring and Disputing: And thus concluding, The Lamb must have the Victory and Reign.*

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ing up of Tongues, if they could or had Power in their Hands to do it, (though as far as they have they have us'd it, and that to the utmost) the Tongue being the principal and most intelligible Instrument of my own or any other Man's just and innocent Defence? I say, to what degree of Cruelty, Oppression and Persecution this Spirit of Tongue-tying, imposing on and Conscience-binding hath arrived unto, though from a seeming small Beginning, the mournful Cries of the Sufferers under it have loudly sounded forth through every Age? And lastly, and to be mostly lamented of all, and that if it could be even in Tears of Blood, that it should be thus found even as from and amongst our selves, as hath been expos'd too publickly by our Friends, the Sufferers in *America*, from the Hands of *Loyd, Cook, Jennings*, &c. I say hath it not come in time to the tying and binding of both Head, Hands and Feet also, and in process of Time too to the use and cruelty of the Gag, whereby the Lords Innocents have been forc'd to stand as mute and dumb under all the Cruelties and false Accusations of their implacable Adversaries, as if guilty, and that at last not sufficient neither, but the Coat and Hat of fearful and affrighting painted Devils, Hell and Hell Fire put upon them, when ready to encounter the Flames for Righteousness and a good Conscience-sake? Well Friends, what a great Flame hath so small a Spark, or little Fire kindled, and how far this of either yours or theirs might have burn'd, had not the want of Power and Opportunity prevented, God only knows. And bear with me, for I cannot but be plain in this Matter, for the Zeal of the Lord burns as a Fire within me, against all such Cruelty and Imposition, though in its least and smallest degree, &c. where ever, or in whomsoever it is found, and that it is no other than the Root of Persecution, Womb of Cruelty and Mother of Blood-shed and Inhumanity, as has been clearly and evidently manifested from the effects thereof, and that in every Revolution of Time, Age and Generation, and how far short of the aforesaid, the Gag and Fire excepted, this Lording and imposing Spirit hath manifested itself likewise in our Days by that common ignominious Badg or Mark, cast on us by some, viz. of Troublers, wrong Spirits and out of Unity with Friends, &c. towards some; and that for their Fear and tender Conscience towards God, let them judge, speak and tell, that have known, felt and long born the Weight and heavy burthen thereof.

*Query XIII.* And was it not your earnest Endeavours with O. S. and others, in party with you, that as soon as you heard that the Doors were opened, or to be opened, to make all the Party you could both in Town and Country, in order to prepossess, fill and fortifie the minds of Friends against the Thoughts of Reconciliation (unless upon your own Terms, as reasonably could not be thought would be condescended unto by T. C. &c.) or that which in some degree might be in order unto it; which was a Christian Mind and Disposition in them to meet altogether again, with Friends, as formerly, in the ancient publick Meeting-house, in the tender Love of God, and Spirit of Forbear-



Forbearance and forgiveness one towards another? I say, hath not this evil Work of continuing the Separation been eagerly carried on, managed and promoted by you, and that with Diligence, yea and great Industry, both in private as well as at your quarterly Meetings, and the ill effect of the aforesaid, as thus managed by you, now brought forth to more publick view, contain'd in a Paper, filed, as from the quarterly Meeting, sign'd by O. S. with a Postscript annexed by W. L. and J. B. and directed and sent to the aforesaid T. C. wherein is raked together and brought up all the old former Matters relating to both the Occasions, and particularly of the difference, which seemeth clearly for Aggravation rather than Peace, Reconciliation, &c. by so exacting of them the utmost Farthing; I say hath it not been your Work, ever since the aforesaid, to raise up and lay as many Mountains and stumbling-blocks in the way as possible you could, in order to stop and prevent Peace (if just-spirited Men, that know the true Lines, and measure by the right Ballance of the Sanctuary, you sometimes make mention of as a Cloak to cover and hide your selves under from Judgment and Shame; be your Judges) for whosoever reads or views your said Paper may clearly observe, that instead of intending it in order for Reconciliation that you have rather made an absolute Fence and Defence against it, or any further Thoughts concerning it, &c. for was it your former Cries to, or demands of them, O open the Doors, burn your bad Books and condemn your evil Actions, for shutting of them up, &c. or was it *John Buy's* and my Message or Commission from you or the Meeting, to the aforesaid, as mention'd in the First Query, to tell them of Condemnations and Book-burnings, &c. or *Andrew Hall's* or *Daniel Bulloc's* either, when sent by the Order of the Monthly Meeting unto T. C. &c. as cited in the Third Query? or was our Commission, Order or Demands more, or any thing further than only for them to open the Doors for their Friends to go in and enjoy their Rights and Properties in the House, and to excite them thereunto, to both bid and offer them in Money very considerably, as both my self, J. B. A. H. and D. B. do full well know; and therefore whatever is added more, is besides, over, above and beyond our former or first Propositions to them; and therefore to be suspected as the Work and Contrivance of the above-mention'd O. S. W. L. and J. B. in order to obstruct Peace, carry on and continue Division.

Query XIV. And was not your imposing on my and other's Consciences, with denial of my self and them an equal Right and property, in the way of Purchase, with you, in your new Meeting-house, as great or a greater Evil than the fastning up of the Doors? And hath not the forecited, with what else remains (and lies at present as dormant concerning you) of as bad or worse a Consequence shewed you to be full and altogether as fast and as hard, if not harder, shut up against my self and others in your Hearts, though without any just Cause for it, than ever the outward Doors were, &c. And do you not remember what cannot be so easily forgotten by some, viz. what an



Unchristian, Unequal and Unjust a Superiority, Injunction and Spiritual kind of Test was projected, managed and carried on by you, viz. *W. L. J. B. &c.* both against my self and others, who could not be wrought upon to be so tame as to bow our Necks to any such Evil and Antichristian Yoak of yours, in your such binding Imposition and lordly way of Insulting over my self and them, and that for only witnessing against what's so plain and apparently wrong, &c. And why were not those weighty and necessary Queries sent you about it, viz. relating to your Clandestine Under-hand Dealings, Designs and Evil, as well as Arbitrary Management of Matters relating, as cited, to your said new Meeting-house; which may rather be called, as things have been thus unjustly unchristianly, managed by you, a House for Strife, Discord and Contention than in the least for Peace and the Worship of God, answered by you before those so often repeated and continued Outcries and Exclamations against others, who at the very same time were acting as bad Wrong, if not far worse, your selves, and that deliberately; which makes some distinction, and aggravates your Sin, and that highly too? And why were you so shy and mute before *George Whitehead*, at the Meeting at *Andrew Halls*, when he ask'd you, What you said to those Queries then proposed? which were but a little part of the whole, and which may happily yet again see the Light, with the rest of them, unless you change your Ways, be humbled and repent, and turn from these and such your fond and lying Vanities, to fear and serve the true and living God? And although it be granted, that they did not do well in shutting up of the Doors; yet on the other hand, How can it be that you or any of us can be excused or did well to give them the occasion that provoked unto it? And, as for my part, things being weighed in the true and equal Ballance, I cannot but impartially conclude and say, *Let him that hath been wholly without Fault therein cast the first Stone at his Brother*; for was not yours and others imposing on them, and over driving in matters relating to outward Orders, &c. a great, or the greatest occasion of it?

*Query XV.* And have not my self and others, as well as you or any of you, stood in our Testimony and Witness for God against all, that in any, wherein I or they have thought such to be wrong or acted contrary to the Truth in any respect (and do think, and for my own part may say) and that to the full too, if not in too forward a Zeal, exceeding my Bounds in it, as you your selves have done, of which, if you think it not your Interest to be thus naked and plain in the matter, for my own part I think it to be mine, though not for any self end or Applaud of Men, God knows, but the answering of a good Conscience towards him, being neither afraid to own, nor ashamed to stand by and justify what I have thought and do still believe to be just and right; nor on the other hand to disown and condemn whatever either then or since I do believe or am sensible either was or is wrong, whether through Ignorance or otherwise, and do hope that I may and shall still do the like

like for time to come, in whatever may yet appear to be contrary to God, Justice and the Holy Truth that we profess, however thus evilly handled by you, &c.

*Query XVI.* And whether if you should be plain-hearted, naked and speak the Truth, that the main or chief cause of your obstinacy, in refusing to come to the ancient Meeting-house, and to meet with Friends there, be not for fear that then you may be in danger to both lay down and lose your Crown, and be shortned in your Power, so as that you could not any longer exercise such a high and lordly Power over others of your Friends, &c. as hath been your long and frequent Practice toward them, and that for this several Years, even to the making or occasioning of another or second Discord or Division among us, and that since whilst apart by our selves and from the others, or long before they had opened the Doors for us to meet altogether again, &c. and that as great a one too proportionable to our number, as was wrought in the first or former Division in this place, with the like evil and bad effects, and unchristian practice of keeping on the Hat in time of Prayer to Almighty God, with the like disturbances, opposings, breakings up of Meetings, viz. both on me and others, and Confusions hardly in any point or thing short of or inferior to the former, together with most bitter, severe, cruel and hard-hearted Words, Sentences and Expressions, both in Testimony and Prayer hard to be thought of, as uncomly to be heard in a Christian Society, towards any, especially those of the same Faith and Persuasion.

*Query XVII.* And now you having got a Meeting-house, and that by your own means procured, and according to your own Wills have managed the same from first to last; have you not framed to your selves a deal of Comfort and Satisfaction? And are you not, as it were, at your Hearts-ease therein? Are you not very loath to be disturbed, so as to remove from thence? And do you not consult more your own quietness and ease, than a publick Good, or the promotion of Truth in the general, or the exaltation of the pure divine Power and Seed of Life over all, &c. May it not be feared that you will never be much instrumental (in the Minds you are in) ever to promote the work of Truth in this place or elsewhere, especially as with respect to a Reconciliation one with another, to the repairing of Breaches, that have and do still continue to widen them so much?

*Query XVIII.* Whether it may not conduce more, both to the Honour of God and of his Truth, and likewise tend more to the Reputation of us as a People, to be kept in Peace as a Christian Society, rather for you (and such like minded with you) to continue where you are by your selves, than to come in such an irreconcilable or prejudiced frame of Spirit, as too evidently you manifest your selves still to be found in; and so thereby the cause of fresh and new Disturbances, and if not of worse Confusion and Distraction, than formerly?

*Query*

*Query XIX.* Is it not sad we must needs say so, That because of your not coming, and for your sakes, Friends should be deprived of the benefit of the Labours and Testimonies of publick Friends, who labour in the universal Love of God for the Good of all? And are they not prevented many of them upon your account, from coming to the ancient publick Meeting-house, where they might (as I conceive) have a far greater Service among so many that come thither, being, as I suppose, at least three to one of convinced People and others, to the small number that meets with you?

*Query XX.* For truly Friends, to be naked and plain, the best adornment of our Christian Profession, when I seriously weigh and consider of the many ways, means, endeavours and contrivances used by you, in appearance, relating to the opening of the Doors, it naturally occasions me to place some Remarks and Observations upon it, *viz.* That notwithstanding the thing desired, and seemingly so earnestly sought for, *viz.* the Doors to be opened, is now obtained, and that both voluntarily and free, without either Means, I mean as from you, or Charge, Help, or the Use of any of you, that you should yet notwithstanding refuse to go in and meet with Friends there, and take, make use of, or enjoy what seemingly was the Main and Tenor of all your Pretences. Indeed, it makes me amused, as well as difficult to find out, what you did or do really intend, design, or would be at; for was not the opening of the Doors the chief and principal Matter insisted on? Now done, for the Doors are now opened; what you sought, is so far obtained; what you asked, it is so far given; and what you expected, is so far performed; and that yet for all this you appear as far from Satisfaction or Content as you did before: In plain, as if nothing you demanded or sought to have done, were done (were at all yours) or ought to be taken notice of by you, tho' the main or principal of your Demands, as cited, &c. Therefore, what can one say, or how may I conclude, but that every part, yea, all, and the whole of all, was but Shows, Words and Pretences only, but neither Reality nor Truth in any of them all? and, therefore, may conclude, and wind up the whole Matter in this my last Query, *viz.* How can it possibly be that such things as these should be well pleasing to God, or at all, in any wise, consistent with the Truth and his Will, that is so vastly wide, so untrue, and altogether inconsistent with it self?

POST-



# POSTSCRIPT.

*Friends,*

I Doubt not at all but that I may be both apprehended, thought and adjudged of by some to be too plain as well as too particular in the foregoing Queries and Inferences thereupon; but as in my Title Page I do affect Plainness, &c. so I have (and who can answer to God for me if I do not obey him?) more cause to be plain to these Men, than happily many do know of. But this, in short, for the removing of all Scruples wherein I can or may, from such as are truly conscious in them; to such let me, therefore, further add, write and say, *viz.* That both the present Age and Time, Circumstances and Occasion, requires Plainness. And, in truth, my Eye, and the Eyes of all that are truly single and upright to God, looketh not so much at the Praise or Approbation of Man or Men (a Snare, and that a great one too, altho' so taking with some in this Age) as to or in comparison to Peace and a good Conscience in his sight; for this I can (and that truly) say, as in the sight of him too that is the alone discerner and searcher of all Hearts (whatever any proud or exalted Persons may imagine of themselves he is only so) that the aforesaid hath been both my only end and aim, and the occasion of my being thus far concerned at this time with them, and to speak as I find it to spring and rise in my Heart, so let me say, O Friends, the time is come, yea, high time, and the full and set time and season (after so long silence and forbearance) to be plain and speak, yea, and to Tell, Re-vile, and to Preach too, and that upon the House top, what hath been long hid and kept secret in the dark; for as Solomon well saith, *As there is a time to keep silence* (but that time is going over) *so there is a time to speak*, and that time is come; and to bring the secret Work and Works of Darknes to Light; tho' as one once said, That the very Eye-lids of the Morning are unto such Workers as the shadow of death, tho' the Children of the Day rejoice in the Light, and in the Day, and seek not after darknes or the shadow of Death, or the Night to hide and cover themselves and their Deeds under; but on the contrary, rather desire that as their own, so also that all Mens Deeds may be both brought to, and be tried by the Light; for the Light discovereth all things, and is True and is no Lie, neither changeth as Men change; and in it bath the honest and sincere hearted trusted even unto this day, who have not sought themselves nor their own Glory, but the Lord before and above all things: Else had they and such been overcome, confounded and brought to nought long before this day. But oh! Glory and Honour, true and everlasting Praises

ses be given to and returned unto him, who is the God of Truth, and Lord, yea, and the only holy one in *Sion* this day, who is alone able and sufficient for these things, and a help in the needful time, on the behalf of such that are poor reject of Men, and of no Might, yet found to be the Lords, and of a broken Heart and contrite Spirit in his sight, whose Groans and Sighs have been heard in his holy Ear, and mine and such's Tears is put up into his Bottles. I say, Praises be to his Name, for that he hath been and is the help of true and spiritual *Israel*, in this needful, trying and shaking Day, wherein Men have forsaken the true fear of the Lord, and the proud Boaster hath lifted himself up a time indeed; in which may it not be said as *J. B.* did some Years ago (so but rightly explained) *viz.* In which a wrong Spirit hath entred the Camp, the Fruits of which is it not spiritual Pride, Partiality, Imposition and Oppression? And is not this the accursed thing found therein, and like to *Achan's* Wedge of Gold and Babilonish Garment, which caused *Israel* to fly before their Enemies, as altogether unable to prevail or stand before them? The Lord purge it out from among us, and that sour evil Leaven of the *Pharisees*, which as Christ our Lord hath said, *Is Hypocrisy* (and great and deep Deceit too) *whatever Men may say or do profess*; a little of this Leaven, in whom it is found, we see is too apt to work and infuse it self into the whole Lump. So having thus, in some degree, eased my self, and discharged my Conscience for the present relating to these Things, I shall commend them to the Consciences of all Friends, but more and in particular to the truly judicious and innocent Ones, whose Consciences are impartial, and truly tender to both God and Man; and so do remain (as I trust ever shall) a Lover of the Truth, and of all such that keep their Habitation in the innocency and simplicity of it.

*These Queries, with what else is annexed to them, are intended for to go among the Professors and Friends of Truth only, and no others.*

A. Bonifield.

F I N I S.

*Henry Gidding*